The Bombay Guardian.

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WEEKLY REVIEW.

—The mail steamers are henceforth to be despatched from Bombay on Sunday, at 8 A. M. instead of on Saturday evening. The principal result of this will be that after almost the entire Mail has been made up, it will go to sleep in Bombay for 12 hours or more before starting on its homeward journey. All the advantages that modern art has furnished for the rapid transport of mails and passengers are made use of, after the start is once made; but a night must be lost before starting. What an anomaly!

A CORRESPONDENT informs us that a meeting of the Shenvi (Vishnawa) Caste was held some time ago to consider what course should be pursued in order to obtain correct accounts of the expenditure connected with the temples of this Caste. The accounts were considered to be generally unsatisfactory, and a reform needed in the management of the finances. So a committee was appointed and requested to report within three months; but four months have elapsed and no Report has been yet received.

THE Report of the American Mission among the Marathas, for 1869, informs us that 53 adults were received on profession of their faith, 12 died, 15 were struck off from the roll and several were dismissed to other churches. The total number of communicants in the 22 churches, Dec. 31st, 1869, was 677. These reside in 151 villages. About three fifths of the members can read. The resolution to contribute one tenth of their income for the support of their own religious institutions, taken by a considerable number of the members previously, was somewhat severely tested last year by the prevailing scarcity, but seems to have stood the test pretty well. Rs. 1651 was the total sum contributed last year. We learn quite recently that the members of the American Mission Church in Bombay, have taken this resolution. Connected with the 23 churches are 35 schools taught by Christian masters and designed in the first instance for the children of Christians, though there is no exclusion of others. Most of the matters brought forward in this Report, have been the subject of notice in our columns, at different times. We make the following extracts:

"*Bible Women.*—For the last few years several women have been employed to read the scriptures, and converse with companies of women as they could be gathered in private houses, or some quiet place by the way side. Such labors faithfully carried on cannot fail to do much good. Our men often fail to reach the women in their preaching, especially among those who yet know little of Christianity, and are strongly prejudiced against it. We have known men to become interested, and acquire such a knowledge of the scriptures as to be convinced of their truth, while their wives remained in utter ignorance, and even knew little or nothing of the change of opinion and feeling in their husbands. And when the latter made known his purpose to embrace christianity, he found his worst foes were those of his own household. The Bible women can gain easy access to many of their own sex from whom the catechist would be shut out by the customs of oriental society. By combining this with our other labors some of the worst trials of converts may perhaps be avoided. The wife may be prepared to accompany and encourage her husband in professing Christianity instead of forsaking him outright as has too often been the case. These Bible women also find that men will often sit and listen quietly at a little distance while they read and explain the Bible to the women collected near them. About a dozen such women are now employed in the different districts of the Deccan. They are allowed from Rs. 4 to Rs. 15 per month.

"*Past and Future.*—What is the outlook? Are we making progress towards the desired consummation? Is there promise of certain and speedy overthrow of Hinduism, and the planting of a pure and enlightened Christianity? These are questions sent to us by the friends of our work at the opening of this new decade, and the same questions often press themselves into our own thoughts. What is our stand-point between the past and future? "And I answered, O Lord God, thou knowest." Here we might perhaps drop the inquiry. Those who watch our progress from a distance may be weary of listening to unfulfilled prophecies that the work is now done, the harvest is ready, and will soon be gathered. We will not repeat them, but simply say, we see that much has been done, fruit of untold value has already been gathered, and great progress has been made. But we see a vastly greater work remaining to be done,—one requiring the united energies of the Church of Christ, applied with new faith and consecration. The agencies of evil are still strong and active; and if met only by a slothful church, with wavering faith and a slack zeal, they may prolong the spiritual night here for many decades to come. Here is the great danger, that a worldly, carnal church will refuse the solemn responsibility which the Master calls it to assume. There are instrumentalities now in operation which under the quickening power of God's Spirit might make swift work of the conquest of India to Christ. But God works through an obedient and devoted people. Let those who long for this blessed consummation gird themselves anew for earnest prayer and effort, for at the appointed time "it will surely come, it will not tarry."

WE regret very much to hear of the death of the Rev. C. W. H. Isenberg, Missionary of the C. M. S., lately stationed at Hydrabad in Sind. Mr. Isenberg left for Europe on the 22nd of July last, in poor health, but it was hoped that a year or two in Europe might prove the means of restoration. God has otherwise ordained. A brother Missionary writes:

"Just a line to tell you that Mr. Isenberg is no more. We had a letter from Mrs. Isenberg this morning. She gives a very pleasing account of his last few days. He was quite ready and waiting to depart. When asked if he had any trouble, he said, No, I have full peace, Jesus is near.' He seems to have died February 19th, at Stuttgardt."

Mr. Isenberg came to this country shortly after the death of his lamented father, who for upwards of 30 years served the Lord in the cause of Missions, first in Abyssinia and subsequently in Western India, and died in 1864. It was a great comfort to him before closing his eyes in death, to look upon his son, then just about to leave for India to take up the post which he had vacated. The five years spent by the younger Isenberg among us, were passed cheifly in Aurungabad and in Sind. He had greatly endeared himself to all that knew him, and the Mission has sustained a great loss in his early removal.

WE have been favored with the following notes on Boorhanpore, a city on the N. E. border of Candeish. They may serve as a supplement to what we were saying last week on the subject of districts in Western India unoccupied by Missions. In this large and important place there is no missionary, nor is there any in all the region between it and Nagpore. We commend the matter to our Missionary Societies in Europe and America, and to the prayers of our readers.

A SHORT ACCOUNT OF BOORHANPORE.

Ancient History.—The probable date of the foundation of the city is 1400 A. D. The name Boorhanpore is derived from Shaikh Boorhanoodeen a saint of Dowlatabad. The founder of Boorhanpore and Jainabad was Naseer Khan. Asserghur a famous fort, 14 miles distant from the City, was founded by the shepherd chief Asah Abeer. The sway of the City once extended over the whole of Berar and Ahmednugger. It is said that twelve Kings of the Farokee dynasty governed the City with magnificence and splendour. This formerly being the capital of Khandesh was governed by Prince Daniel who in A. D. 1605 drank himself to death in the city. Nizam Asophyah died here at the age of 104 years. A mausoleum was erected in his honor. Peshwa Bajee Rao also died in a village named Rawaior near the City. The present population is 34,000. The circumference is five and half miles and the area one and one fifth square miles. Formerly the circumference was 10½ miles and the area 5 square miles. The present brick wall which encircles the City was erected by Nizam Asophjah in A. D. 1731. Sir T. Roe, Ambassador of James I of England visited the City in 1614 and Tavernier in 1641 and 1658. Both authors describe it as being a place of trade in a very flourishing state.

Education.—There is a Zillah School containing five Departments, viz., English, Marathi, Goozrathi Urdoo, and Sanskrit. Total number of students 300. Howard's Series has been substituted for Chamber's. The present studies of the boys are up to the 5th Standard in English. There are 13 Indigeneous Schools in this place, namely; 5 Sanskrit, 1 School of Astrology, 3 Goozrathi, and 4. Marathi. Annual grants are given to these Schools according to the Grant-in-aid system. There is a Girls' School under the management of a Native Christian School Mistress containing 40 girls. Also there is a Branch Goozrathi School containing 120 boys. The total number of students in all these schools is 900; they are under the management of the Head Master, Zillah School, who is also a Native Christian. A Low Caste School is to be opened on the 1st proximo; a Library also is to be opened on the same date.

Manufacture.—Gold and Silver embroidery is one of the chief means of support. There are a good many cloth-merchants in the place.

Climate.—The Climate is very salubrious and there is a very good supply of water.

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THE SUPERNATURAL.

It is a great fact, and a fact greatly overlooked by many who fancy that the supernatural element in Christianity constitutes an objection to it, that this supernatural element is needed to bring it up to the level of the natural as a means of influencing the minds of men. This necessity springs out of the preternatural state into which sin has brought the mind of man relatively to communication with God. Sin has violently broken the bond that naturally should keep the creature in harmony with the Creator, and carried him into a strange, dark region where nothing from heaven can faithfully convey its testimony to his mind, unless there be a more than natural powe, present, a supernatural element. The highest results of the Gospel are simply natural results, though supernatural agency is needed to accomplish them; simply natural in this sense, that they are just such results as the truth might legitimately demand, and such as it would be sure to have if the love of truth were supreme in the heart of man. Let those who complain that miracles and prodigies should have been needed to introduce the Gospel, or who make it an objection that such are claimed to have been wrought, prove, if they can, that sin has not overthrown the balance of man's moral and spiritual nature, and that it has left him just as ready to hear the voice of God, to know and do his will, and to yield to all the requirements of truth, as if he was in a state of innocence. The most eager apologist for man will hardly venture on such a demonstration; the facts of history, the facts that present themselves around him, the facts of his own conciousness, are too stubborn.

One of the parables of our Lord compares the kingdom of heaven in its beginning and propagation to leaven which a woman hid in three measures of meal until the whole was leavened. The women had but to introduce it, and could then turn to other occupations; the leaven was in circumstances favorable to its development, and its activity ceased not until it had communicated its own virtue to all the particles of the meal. In another parable, he compared the progress of the Gospel, of the kingdom of heaven, to a mustard seed, a very small seed which, once planted, becomes a large tree. And again, 'The kingdom of God is as if a man should cast seed into the ground; and should sleep and rise night and day and the seed should spring and grow up, he knoweth not how.' One object of these parables was to relieve the mind of the disciples of the crushing sense of responsibility that would be likely to come upon them when they found themselves alone with the Gospel in a world so unfavorable to its propagation, by showing that it would be brought up to the level of natural influences, and accomplish that for which it was sent. But how? Not otherwise than by a mighty, and supernatural display of the power of God. They should be marvellously, mysteriously, divinely supported and God's word should not return unto him void. Thus also, the doctrine of the Holy Spirit is simply the doctrine of a divine power bringing religious truth up to the level of natural truth. The spirit is the spirit of truth; his office is not to give to the truth some efficacy that does not naturally and properly belong to it, but simply to cause it to have its appropriate effect upon the heart of man, by divinely overcoming those barriers in the heart that sin has thrown up.

There is nothing in this world more unnatural, more preternatural than sin. Men insist upon regarding it as natural, and hence their difficulties in regard to revelation. The darkness that came upon the land of Egypt at the word of Moses, the servant of God, was not more exceptional in nature, than sin. Free-will is natural, but sin is utterly unnatural and places the soul in conflict with all that truly belongs to nature as instituted by God. And instead of being surprised and stumbled at the need of the supernatural in connection with a system for the recovery of man, it were more reasonable to recognize the fact, (if man's heart would let him) that sin is that which above all else is in conflict with nature. Nature is the expression of God's will; but sin is the violation of his will.

THE SECOND ADVENT—X.

"And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war." Rev. XIX. 2.

There is a certain correspondence between the purport of this chapter and that of Daniel VII. which we have been considering. The manifestation of the glory of Him who sitteth on the throne, there described, was in connection with the overthrow of the powers represented by the beast and the little horn; they are consumed by the brightness of this manifestation. And then the prophecy suddenly enlarges so as to take in the fulness of the earth; universal dominion is given to the Son of Man; the saints of the Most High take the greatness of the kingdom under the whole heaven. And in these chapters XVIII and XIX of Revelation, we have the destruction of the woman that sitteth upon the beast, otherwise described as a great city, Babylon, the seven-hilled city that reigneth over the kings of the earth; and then the overthrow of the beast and of the false prophet, and in fact of free and bond, small and great; in other words universal sovereignty assumed by him whose name is the Word of God and who is followed by the armies in heaven.

Have we here then a description of the Second Advent? In the next chapter we have what is called the millennium, and this description is looked upon as proof positive that our Lord's glorious advent is premillennial. Without taking for granted that the popular idea of the millennium is favored by ch. XX, we remark that this description differs materially from those that are ordinarily given in the Scriptures, of the next coming of the Son of Man; and if we are to view it as referring to that event, then we are warned not to attach too much importance to particular *modes* of representation. He was to come in like manner as the disciples had seen him ascend from Mount Olives; he was to come in the clouds of heaven, with saints and angels; as the lightning; his saints still alive caught up to meet him in the air. Here the matter is viewed as a battle; the hosts of those who falsely profess to be his are marshalled on the one side; on the other we simply see heaven opened, and one whose name is the Word of God upon a white horse, followed by the armies of heaven; he is not represented as going forth from heaven; it is the sword that proceedeth out of his mouth that slays his enemies. Then again he is represented as treading the wine-press of the fierceness and wrath of Almighty God; and as ruling the nations, after smiting them with his sword, with a rod of iron.

The armies that are in heaven are associated with him in this overthrow; they are clothed in fine linen, white and clean, which is the righteousness of saints; they are in heaven; does this mean that they have died? Not necessarily. In ch XIV is a representation of the Lamb on Mount Sion, with 144,000 redeemed ones, who follow him inall things. They who have grace thus to walk are in the kingdom of heaven, are with Christ, joint-heirs with him of his Father's love; but the world knoweth them not, even as they knew him not; the opening of the heaven is the manifestation of him and them to men. They are not represented as having any weapons; in all this heavenly army there is but one weapon, namely, the sword that proceedeth out of his mouth; our weapons are not carnal, says Paul; but mighty through God to the putting down of strongholds. That sword is the word of God, declared also by Paul to be quick, powerful and sharper than any two-edged sword. It is the word of the everlasting Gospel. My word shall judge the world in the last day, said Christ.

Well, we have had the completed Gospel these eighteen centuries; during this period, the powers described as the beast, the horn, the woman, Babylon, the false prophet, have risen and culminated, have attained the vast proportions which we now behold, have got by far the greater part of what we call Christendom in subjection. The victory described in the chapter before us is, in its extent and completeness, utterly unlike any thing ever yet seen. To what are we to look for the tremendous overthrow of the various anti-christian powers here spoken of? To a gradual increase of blessings upon the preaching of the word? This is not the representation here made. At a certain moment, there is something like a throwing open of the doors of heaven, and a manifestation of the glory of Him whose words are in the Gospel, and the consequence is that all falsifications of these words, all wrongful interpretations, all dishonorable glosses, all unbelief and bold denial are exposed, and they who have been concerned in thus dishonoring them, will be smitten with the infinite force of the glory of Christ. At the same moment, they shall see the glory which they have despised and cast away, the glory of those who humbly, reverently obediently follow the Lamb, and are guided simply by his word; the incomparable glory of the meek and lowly disciples of the Redeemer, who walk in love and suffer reproach for his name's sake and seek not the honor and glory of this present evil world; these shall now be seen to be with Christ, partners of his glory. At the revelation of this glory of Christ and of his people, all that are not united to him by a true faith are conscience-stricken and paralized; their sophistical reasonings and studied arguments are annihilated at a glance; the word of God becomes like fire in their hearts; they are, as enemies, slain, consumed; opposition is at an end; every mouth is con-

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strained to confess that Christ is Lord, to the glory of God the Father. The word is victorious; but it is so, in connection with some unprecedented and world-wide manifestation; apparently, a sudden and supernatural unveiling (apocalypse) of Christ and of his people.

When the gates of the heavenly world are thrown open, it is not Christ upon his throne that is seen; but the Word of God, the King of Kings, is seen (with many crowns on his head) on a white horse, as a General leading his hosts, the sacramental host of God's elect. Heaven is found to be much nearer than men supposed. Jesus, having all power in heaven and in earth, is discovered to be in the midst of his despised people, and infinite glory is found to be with those who have been regarded as last of all.

Let us observe also that there is another description of the matter, under the form of a marriage-supper. "The marriage of the Lamb is come and his wife hath made herself ready; and to her was granted that she should be arrayed in fine linen, clean and white, for the fine linen is the righteousness of the saints; and he said unto me, write, blessed are they who are called unto the marriage-supper of the Lamb. Is this our blessedness? Are we conscious of the invitation? Are we putting on the marriage-garments? In these days when many are occupying themselves about vestments, are we solicitous above all things to be clothed with the righteousness of Christ, before God and before man, with the fine linen, white and clean?

NIHILISM.

The *Bengal Christian Herald*, noticing the English translation of Buddhaghosha's Parables, says:

"We may remark in passing that in the introduction of this book, but especially in his "Lecture on Buddhist Nihilism," Max Muller has, in our opinion, satisfactorily shown that, although in the third part of the Buddhist metaphysical divines generally, Nirvána means total annihilation or nihilism, the word had quite a different meaning in the mouth of Buddha and his immediate disciples. As used by Buddha and his disciples, Nirvána "represented the entrance of the soul into rest, a subduing of all wishes and desires, indifference to joy and pain, to good and evil, an absorption of the soul into itself and a freedom from the circle of existence from birth to death, from death to new birth."

But what is the soul when it is indifferent to joy and pain, to good and evil, and absolutely without wishes or desires? This is surely nihilism. We know nothing of spirit apart from the susceptibility to pain or pleasure, and apart from the recognition of distinctions, nor is it possible to conceive of spirit apart from faculties of perception and consciousness and will. Even rest is not possible, for in rest there is the sense of relief which implies consciousness, identity and memory. What a sad ignorance does this doctrine of Nirwan betray, of the glorious destiny that God has set before the soul, and what dishonor is done by it to God and to the revelation of Him made in nature. As though the most desirable of all things were to get out of God's universe, and to reach a condition where we cannot be affected by any thing in His work or any thing in Himself.

The article in the *Christian Herald* closes thus:

"It is clear from the extracts we have produced in this article that Buddhism inculcates a high order of morality. Sad it is to reflect that such lofty morality is associated with a system of blank atheism; and glad should we be if, on a more careful study of all the original Buddhist scriptures, it can yet be discovered that Buddha and his immediate disciples believed in a personal God, though even Max Müller, who is so full of charity to all systems of religion, regards the matter as hopeless."

There is a good deal of correspondence between the Brahminical doctrine of *Moksh* and the *Nirwan* of the Buddhists. Moksh is absorption into deity; the soul is treated as an emanation from deity, condemned to go through a certain number of births and then to escape from all these and be lost in the Godhead again. But then the doctrine of Brahma is that although at certain periods he clothes himself with attributes, with power, knowledge, consciousness, &c., these periods terminate and he becomes *nirgoon*, ceases to be the subject of qualities, and in fact, to all intents and purposes, annihilates himself. So that the final prospect held out to the worshipper both in the Buddhistic and Brahminical systems, is essentially one. More than one third of the human family are content to have these views of the soul and its destinies. If Buddhism knows nothing of deity but what the worshipper may invest himself with, by austerities or otherwise, Brahminism knows only the poor spectre of Godhead that appears for a while as *sagoon* only to disappear, with all creation, as *nirgoon*.

One can easily understand how the human heart should long for emancipation from such a condition of things as is presented in this world. All are baffled and disappointed in their pursuit of happiness; there is no pleasure that is not soon expelled by pain; the heart knoweth its own bitterness, and knows more or less of the bitterness that is in the cup of all. What a blessed thing to get beyond the reach of such a constitution of things, to get the wings of a dove and fly away and be at rest. But just here is the need of a revelation to teach the heart what it will not know of itself, the true nature of sin. Sin will never tell us what sin is, and sin reigns in the heart, and only a revelation from high can give us the knowledge of sin. With the knowledge of sin comes the discovery that the condition of things in this world is not normal but abnormal, made so by sin; that the world is in a lapsed state; and the existence is not necessarily what we here see it to be, a wretched round of hopes and disappointments, of perplexities and pains, of acquisitions and losses; that it is not what God made it to be, but what man has dragged it down to be. It is then seen that a higher existence is possible; a condition of things not vitiated by the presence of sin and darkness and misery. The mind is then prepared to entertain just conceptions of God; his attributes are no longer seen through the falsifying atmosphere of sin. So long as sin is viewed as a choice of God, so long as the sin-ruled heart of man refuses to condemn itself wholly for it and to recognize God's absolute freedom from responsibility in the matter, so long will it be natural for men to imagine such deities as they have generally worshipped, and to dream of *nirwan* as the highest good.

How is it possible for one who knows Him in whom life and immortality have been brought to light, to feel anything but distress in the contemplation of such doctrines as *Móksh* and *Nirwan*? They that hold these doctrines say distinctly, but unconsciously, to God, The existence thou hast bestowed upon me is a curse to me, nor is there any existence that is not more or less a curse; life is a loss; perception is a delusion; there is nothing in this universe of thine worth having, and there is nothing in thy perfections worth knowing; take from me therefore all my faculties, all desire, all susceptibility, all thought, all identity, and let me be annihilated and thyself with me.

We cannot say that we have the same high estimate of Buddhistic morality that our contemporary has.* The foundation of all moral law is taken away when it is not yet viewed as the declaration of the will of an omnipotent, holy and benificent God. The moral value of the command, 'Thou shall not kill' is not enhanced but destroyed when you make it as prohibitory of the killing of a bug as of a man. True morality teaches us to seek the welfare of those whose welfare is specially committed to us. But the Buddhist, the Jain and the Brahmin have for their life study, to rear up, each for himself, an imaginary righteousness, through the avoidance of whatever would involve the taking of life. They strain at a gnat and swallow a camel.

WHAT IS TRUTH?

Judge not and ye shall not be judged. (Matt. VII. 1) The Christian is to deal with the sins of others as he would have his own dealt with. When taught by the Spirit, he desires to be known as he is, he abhors the thought of passing himself off for something that he is not, he is consecrated to the truth. But he does not wish to be regarded censoriously; he wishes to be seen truly, but in love. He consents to judgment but it must be the judgment of love; and he may plead that he has already stood at the judgment seat of God, and there met with love, in Christ; the judgment seat became a mercy-seat. Well, let him give his fellow servants and fellow-sinners what he has himself so freely received. It is not for him to make light of sin, in himself or in others, for that would be to make light of the holiness of God; it is not for him to shut his eyes to sin and let it pass as righteousness; he is indeed charged to 'know men by their fruits,' to judge those that come in Christ's name; without judging of men how shall he ever find the church of Christ and join himself to it? but let him beware of censorious and uncalled-for judgments. Let him not lose the recollection of his own unworthiness, his own indebtedness to matchless grace. Let him exercise the judgment of love. Love seeks the welfare of all; the welfare of others sometime requires of it the exposure and condemnation of others. For instance, if a man called a brother commits sins that are fitted to bring a scandal upon the name of Christ, it is of utmost importance that the body of Christians should clear their skirts of this reproach; the purity of the church and the salvation of men are indissolubly connected; and to allow the drunkard and the fornicator to remain in the body will do him no good, will imperil the faith of weaker brethren, and will hinder the savation of others. It will do him no good because it will tend to deceive him as to God's estimate of his sin and of his character. The open scandal might perhaps have been averted, by greater promptness in discerning the approaching evil, and by putting the brother upon his guard; this could not have been without judgment; but it would have been the judgment of love. Men are generally very severe towards sins that they are not tempted to; but they thus invite severe judgment toward the sins to which they are prone, forgetting that law, as the expression of the will of God, is *one thing*, and the transgression of it is sin. The proper way to judge sin is by keeping the law.

Why beholdest thou the mote in thy brother's eye and considerest not the beam in thine own eye. (41). The innate passion for self-justification seems to be as

* There is a curious list in one of the chapters of the book mentioned, of twenty-one sorts of evil-doers who shall fall into the lowest hell. Amongst the people for whom such a terrible doom is reserved are, all blacksmiths, tax-collectors, hunters, fishermen, and those who gather honey.

untiring as the heart in its pulsations. The ingenuity of man gets more exercise in this department than in any other. No advocate has so much skill in finding extenuating circumstances, as the culprit's own heart. This faculty of self-justification grows with our growth and is strengthened by incessant practice. If seems to belong to our very individuality. Under the influence of this mighty bias, how is it possible for men to sit impartially in judgment on their fellow-men? The moral sense whose special business should be to condemn our own transgressions, reserves its scorpion whip for the transgressions of others. The former, with which we are so much more concerned, should bulk up as mountains, and the latter, as remote from our cognizance, should in comparison seem mole-hills; but it is just the other way, until, taught of Christ, led by his Spirit, we begin the work of benefiting mankind by an impartial observation of ourselves.

Give not that which is holy unto the dogs, nor cast your pearls before swine. (6). A thing may be good and yet not suitable as a gift. In bestowing a gift we must consider the need of the recipient. Pearls are of little value to a dying man, and a rich banquet has no charms for a sick man. They that would benefit sinners must not address them as saints. Men that are wedded to their sins need to hear of the wrath of God. Our Lord's expression is not contemptuous; it is an instance of the intensification that frequently appears in his teaching; the greater the contrast between the preciousness of the gift and the meanness of the creatures to whom it is offered, the stronger is the enunciation of the principle that adaptation is necessary. This is also taught in the words: 'Unto you it is given to know the mysteries, unto them in parables;' that is, unto you who have a desire and a readiness to hear. There are some who need to hear the promises of the Gospel; others, its requirements; others its warnings. The pearls of Gospel grace are at this day showered from myriads of pulpits among those who have no sense of sin to give value to this grace; and the fruit is seen in contemptuous cavilling and unlimited presumption. What the Jews were before the destruction of their city and nationality, that the people of Christendom are now.

As ye would that men should do to you, do ye also to them likewise. (Luke vi. 31). Let us ascertain how far this precept influences society, and we shall know how far the Gospel has influenced society. If we find that it is very little acted upon, we may safely conclude that the Gospel is to that extent a dead letter. He that receives Christ into his heart receives this principle of action. Christ and self consist not together; Christ comes to save us from self, from the law which bids us seek our pleasure, advantage, honor, before those of our neighbour. Christ comes as the advocate of God and as the advocate of our fellow-man, to win us to love God with all our heart and our neighbour as ourself. The soul may say to Christ, I am to love him as myself, not more; I am to share equally with him. But consider, Christ replies, that I have undertaken to care for you; I am occupied about your welfare; I will see to the satisfaction of your needs; you are accordingly free to give yourself unreservedly to the helping of your needy neighbour. Your desires have a very high mission to accomplish; they are to give you information of the desires of your fellow-men; by your own hunger you are to learn the bitterness of theirs; by your own need of sympathy you are to discover theirs; by the way in which unkindness and neglect affect you, you are to ascertain how they are grieved by them; by the thankfulness you feel when your own faults are gently treated, learn how to treat theirs; by the indignation which unjust treatment awakens learn to beware of injustice; let the joy that the manifestations of genuine love impart to you, teach you the art of making others happy. You have been bought with a price that you may be the cheerful servant of all. Let us not keep this golden rule for golden occasions; let us find a place for it in all our intercourse with others.

LEAFLETS.

"We walk by faith, not by sight."

The deepest and most energetic principle underlying the Christian's spiritual life and conduct is that of faith in God. Remove this principle, and you remove the mainspring and master wheel of all his movements as a Christian man, and no power of earth can ever supply the want. As well might we expect the broad stream to continue to sweep on and bear on its bosom the commerce of nations when its sources are dried up, as that the man of God will prosper and fulfil his Creator's will, if faith, the fountain of all his joys and all his usefulness, be removed. As earth and sea and heaven's orbs are governed and controlled and harmonised by the power of gravitation, and without it, would rush into confusion or wander recklessly to the destruction of all life and order and beauty, so the Christian's conduct is controlled and directed and harmonised, nay, is even produced by the power of faith, and without it he would be, as too many are, a disconsolate, hopeless, stumbling son of darkness, himself unblest and blessing no one. No wonder the Bible is so full of the subject of faith. It tells us we are justified by faith; we are purified by faith, by faith we stand, by faith we walk, by faith we overcome the world, by faith we gain eternal life. It is the substance of things hoped for, the evidence of things not seen.

As man is above the brutes by reason, so the Christian is above the man by faith. By it he ventures forward into the thick darkness of the unseen with only the lamp of revelation as his guide. It is to him the hand which stretched forth and reaching upward, gathers and appropriates all the rich fruitage of redeeming love. It is the eagle eye which, unshaded, dares to look in through the celestial gates and gaze on the Sun of Righteousness himself, and fearing not, but delighted, passes from throne to throne and crown to crown, taking in with extended sweep the vast geography of heaven, and retiring to earth again, seeks to colour the terrestrial with the beauteous lives of the celestial.

We will hand over sight to the mere man of the world, and let him enjoy his maxim to trust only so far as he sees. Poor man! He has little of the wisdom that cometh down from above. When the night comes, he will stumble; when the shadows of death thicken around him, he will fear and tremble; when the horrors of darkness seize upon him, he will fall and there will be none to lift him up or cast a taper's ray upon him. He will find that his maxim in things spiritual is only for fools and that he has lost himself by his folly. But as for those who walk by faith, they will hold a different theory, they will conform their conduct to a different rule. In the Redeemer God is their trust. They cannot see him. But they know he ever liveth. They know where he dwells, and they have an invitation there. As a dear friend gone far away yet constantly sending back assurances of his unchanged love and esteem, they follow with their faith the ascended Saviour, the Friend that sticketh closer than a brother, and they have communion with him in their heart of hearts. This is the province of faith, the faith that is genuine and earnest and fruit-producing. Happy is he that walks by such a faith, happy in the present, happy in the world that is to come.

Gujarat. R. A.

Epitome of News.

Saturday, March 26, 1870.

—Three more 68 pounders have burst at Madras, happily without killing anybody.

—About 6,000 dokras of cotton and 200 houses have been burnt at Compta.

—*Bombay Gazette*: "We have great pleasure in announcing that the new telegraph line, by submarine cable from Bombay to Egypt and from Egypt to Italy, and thence by land line to Great Britain, is now at the service of the public. It appears that the Falmouth, Gibraltar, and Malta cable is to be laid so early as May next. When that work is completed the messages will be transmitted by submarine cable all the way between India and England, with the single exception of the Isthmus of Suez."

—The statue of the late Mr. David Sasson, uncovered at the inauguration of the Sassoon Mechanies' Institute, cost Rs. 12,000. Some good addresses were made on the occasion by the Hon. Mr. A. D. Sasson and others. H. E. the Governor said: "I see rising around me in every direction noble public works which will give to this city of ours, this noble city in many respects, that dignity of appearance which its wealth, its imporatnce, and its position demand; but in promoting this, I feel that I am to a great extent only treading in the steps of my predecessor, and that many of the works which I hope to see completed will be only the result of his suggestions and the offspring of his taste.

—Charles Keep has been fined Rs. 20 for throwing a boatman into the sea.

—The case of the Rev. Mr. Gilfillan was considered in the U. P. Presbytery of Dundee, Feb. 22.- After considerable dicussion, the following motion was put to the meeting, and thereafter declared by the Moderator, amid loud applause, to be the judgment of the Presbytery:—"That, whereas Mr. Gilfillan has narrowed his objections to the three points specified in his statement before the Presbyery to-day, which are of subordinate importance, and may be deemed matters of doubtful disputation; whereas Mr. Gilfillan has expressed his regret for the occasional use of unguarded language, and has promised to avoid similar words in future, the Presbytery find no cause for further procedure meanwhile in this case, and resolve accordingly."

—50 prisoners have died of diphtheria in the gaol at Mooltan.

—The Goa Government secured the return of the insurgent battalions to duty, by acquiescing in the demands. The account in the *Times of India* thus closes; "The return of each of these four battalions to their respective barracks was signalized with music, singing, dancing, fireworks, and a variety of rejoicings. In Margao the procession of the men of the 1st Battalion (late the insurgents of the field of Volvoy) passed from underneath a floral triumphal arch, and after hearing mass at their regimental chapel, and before re-entering their former quarters, though it becoming, as faithful and devoted soldiers of the crown, to give three enthusiastic cheers, one to His Most Faithful Majesty the King, the other to the great Constitutional Charter of the Portuguese Monarchy, and the third to His Excellency the Governor-General!

—*Hindoo Patriot*: "We regret to announce the death of assistant Surgeon Omesh Chunder Dutt, of H. M.'s Bengal Army, who lately went to England on sick leave and died at University College Hospital, London, on the 8th February last, within ten hours after his arrival there."

It seems strange that Hindoos should go to England on sick leave, and in the month of February

—Mr. Kurz, the Curator of the Herbarium of the Calcutta Botanical Gardens, gives it as his opinion that the Andaman islands are sinking and must eventually (say in 1000 years) disappear.

—At the opening of the Catholic Exhibition at Rome, the Pope said that the Roman Catholic religion, however decried by its enemies, has never required to be modified in any one point. The great Italian demagogue affirms that the Church needs to have its '89, but such a necessity will never arise. "No! we have no need of revolutions in the Church." The Holy Father pronounced those words with great fervour, eliciting loud cries of "Bravo" from his auditors, composed exclusively of the Fathers of the Council, the Diplomatic Body, and a select number of high personages and visitors specially invited to the ceremony. The Holy Father went on to say that his second reason for supporting the exhibition was a wish to bring together examples of the vestments and exterior attributes of worship from every part of the Catholic world, so that they might be able to establish in these points the same uniformity which the Council would introduce into the interior discipline of the Church.

Monday, March 28.

—The Bill for the prevention of Female Infanticide has become law. It is, as the *Friend of India* remarks, "A humiliating reflection that special legislation should, after the number of years British Rule has been established, be now necessary to deal with so hideous and so prevalent a custom."

—The same, noticing the Report of the German Lutheran Mission (among the Koles) for 1869 says: "The Lutherans seem to have a larger number of adherents than the old missionaries. In 1867 there were 10,000 Christians. In 1868, the number of 764 was added. In 1869, since the schism, the Lutheran party have added 1143 by baptism. They assert that they have not 'a single soul less' than when the Mission 'existed in its perfect and undisturbed entirety.' They have 3,042 communicants. They spent Rs. 32,740 last year—all supplied by the Berlin Curatorium save Rs. 200. Throughout the Report we regret to observe a tone of triumph over the seceders, unbecoming.

those who have built on another man's foundation and hold property created by other men."

"Dr. Davidson, Medical Missionary at Antananarivo throws some new light on the work of the Missionaries there, in a letter published in the Edinburgh papers. The whole province of Imerina is now nominally Christian. Churches by the hundred have been erected, and religious services established. This church building and church going is partly spontaneous and partly the result of a fear among the people that neglect in these respects would offend the Government. In many districts the people are ignorant of even the rudimentary notions of Christianity, and meet Quaker-like in silence, and depart without any worship. They are, as a rule, anxious to receive instruction, but the means of meeting an emergency so sudden and unexpected are totally inadequate. The older churches, where there are numbers of trained and trusted members, exert themselves in the work of evangelisation. The Government have accordingly stepped in, and in self-defence the London Missionaries have accepted its aid thus:—Analakely Church chooses say eight men, and collects enough to maintain six; the Queen supplies the rest of the money, and the whole eight are then sent out as preachers by the Queen, the Court chapel, and the Analakely Church, and each of the preachers is furnished with a letter of really sensible advice, counsel and warning by the Queen."

—A Parsee lad commited suicide. Suicide seems to be very common among the Parses.

—*Madras Mail*: the Prince's reception in Madras: "The most striking sight of all, on the whole line of route from the railway station to Government House was the army of 9,000 school Children drawn up round Chantrey's statue of Sir Thomas Munro, in the centre of the island. For the last fortnight, workmen have been busily engaged in erecting galleries for the accommodation of these school-children. Taking the statue as the centre of operations, these galleries have been run along on either side of the road to a total length of about two hundred yards. Thus a perfect street was formed, at both ends of which some very handsome pointed arches were erected by Mr. Chisholm. The arches were decorated in a very tasteful and effective manner by means of plenty of red cloth and a few evergreens and flags. The effect was perfect. The position of each school was indicated by a sign-board with the name of the school printed thereon in large letters. Coming from the Fort, the first school on the right was the Free Church Mission, which mustered in great force. Exactly opposite the statue were the Male Asylum boys, some of them tiny little fellows about four or five years old and looking uncommonly like soldiers in miniature in their red shirts and white trousers. All these boys are dressed and look remarkably well, and they greeted the Duke both by cheers and in the National Anthem in an unmistakeably English fashion. Close under Munro's statue were the native girls of the London Mission School, many of them really gorgeously arrayed; and very pretty they looked with their bright eyes, and dark hair, and golden trinkets glittering in the morning sun. Alongside of these were the girls of the Female Orphan Asylum, each one with a red ribbon in her hair. Each school made a display of banners some of which were very pretty. Most of them showed the date when the schools were established. Thus we were reminded that the Male Asylum was founded so long ago as 1788, and the Doveton Protestant College so recently as 1854."

—Throughout the Punjaub the prospects of the next harvest are said to be very dismal.

—Overland Mail, March 4: Her Majesty held a Court at Buckingham Palace on February 25. A State Levee was held on March 1.—Mr. Heron has been elected member for Tipperary, defeating Mr. Kickham by four votes. Sir John Lubbock (Liberal) has been returned for Maidstone.—The punishment of death is struck out of the new penal code for the North German Confederation.—Opposition to the purpose of the Pope in calling the Œcumenical Council, is said to strengthen his determination to carry the Infallibility vote.—The failure at Naples of upwards of seven fraudulent banks, with liabilities of about 4,000,000*l*., has caused intense excitement there.—It is feared that the *City of Boston* steamer, from New York and Halifax, has been lost. She is long overdue.—Great indignation is expressed in the United States that help was not rendered by the P. & O. steamer to save the men of the *Oneida*.—The prosecution of the medical men who superintended the case of the Welsh fasting girl has commenced.—Amongst the deaths recorded this week are—Countess of Breadalbane; Lady A. F. Hesketh; Sir H. Light, K. C. B.; Sir J. Menteith; Lieut. C. Neville, 82nd Regt.; and Lieut. Ffolliott, 51st L. I.

The London Missionary Society is about to memorialise the Duke of Argyll in favour of the withdrawal of the Government from all connection with the opium traffic.

The Œcumenical bishops costs the Pope somewhere about 1,000*l*. daily, so that he has had to pay for two months' barren discussion the sum of 60,000*l*. "*Per furia di farmi infallibile*," said His Holiness the other day, referring to this, "*mi faranno fallire*" (In their eagernees to make me infallible, they will make me fail.)

An extraordinary financial epidemic has run its course, and come to a catastrophe at Naples. Certain speculators set up banks offering enormous interest, in some cases 17 per cent. per month:—

At first the interest was met and so other depositors came. One of the shapes it took was a banking eating-house. Anyone depositing 100 lire had a right to his dinner every day in the month, and to receive back his capital if he wished it at the end! At first all went well; interest was duly paid, out of capital, of course. But at last the bubble has burst, and the liabilities of these "banks," more than seventy in number, are stated at about 4,000,000*l*.; assets, 80,000*l*. Great excitement, it is said, prevails in Naples in consequence. Many of the later depositors, however, have scarcely received back anything, and their anger and dismay are said to pass all bounds. Most of the proprietors of these banks are in prison, and are thus secure from the popular vengeance. In the absence of the principals people fall upon their clerks and cashiers. Of the latter, three were in one day taken to the hospital owing to the injuries they had received. The excitement in the city had recently been increased by the arrival of a large number of depositors from the country districts, many of them being curés and monks. In all ninety-four of the banks had been established in the city. That which did the largest business has liabilities to the extent of forty millions of francs, its assets being only five millions.

Barbara Ubryk, the nun of the Carmelite convent at Cracow, whose case created such a sensation last summer, died on February 24 in the Hospital of the Holy Ghost in the above city. She was buried privately, in order to prevent hostile demonstrations on the part of the people.

A disastrous fire occurred on Wednesday, February 23, at Galveston. The loss is estimated at 1,000,000 dollars.

A telegram from San Domingo states that the inhabitants, by a large majority, voted on February 19 for annexation to the United States. Small opposition was shown.

A meeting, presided over by Lord Napier of Magdala, was held on behalf of the Christian Vernacular Society for India, at the Cannon Street Hotel, March 2. The Chairman said he could not bring before the meeting the knowledge of missionary education arrived at by the good service in its cause by Lord Lawrence, he could not bring the extensive knowledge of the East of Sir Henry Rawlinson, and his magic gift over tongues; he could not bring the fervid eloquence of Edward Lake, nor the genius of the heroic Herbert Edwards, nor could he even plead that he had ever laboured in the cause the society had at heart, for his life had been passed, so it seemed to him, in a series of express trains, in the public service. The sole excuse he could find for occupying the chair was simply that he felt it a matter of duty, on being appointed to so high a position as that of Commander-in-chief of the Forces in India, to show that he fully appreciated the value and importance of the work conducted by this society for the present and future welfare and happiness of the people in that portion of their dominions. He by no means could agree with those enthusiasts in vernacular education who would press it to the exclusion of English teaching, nor did he consider that it would be better for the enlightening of India than the teaching of English would be.

As teachers could not be carried to the hearths of the India races, nor could their millions be brought to schools, the Vernacular Society's plan had the chief claim to consideration.

TUESDAY, MARCH 29.

—The Duke of Edinburgh left Madras yesterday for Colombo.

—Galle telegram, Shanghai, March 1: "M. de Rochechouart, the French Minister in China, has by his firmness obtained all the satisfaction he required in the interior for the various outrages and difficulties which he went to redress or settle. The local press contrasts this with the attitude of England under provocation in China, giving credit to France for maintaining her honor with Orientals in the only way possible under the circumstances, namely, by insisting instead of negotiating. The French Minister after completing his visits to the towns up the Yangtze went overland to Pekin.

The coolie ship Fredric has been set on fire at Batavia, supposed to have been done by the coolies on board; the crew and 365 coolies escaped.

The latest news from New Zealand is to the effect that our forces had successfully attacked Ti Kooti's chief ally, and that an ambush of rebels had been surprised and a number killed.

—On an average one steamer a day passed through the Suez Canal from Port Said, in February.

—*Pioneer*: "The convict Livermore, who shot his comrade, a soldier of the 12th Regiment, at Nowgong, has had his sentence of death commuted by the Lieutenant-Governor to imprisonment in transportation for life."

—*Spectator*: "The *Times* of Thursday publishes two extracts from certain letters of the French Foreign Minister, Count Daru (the longer of them addressed, as it is asserted by the Catholic journals, to Count Werner de Merode), in both of which he explicity asserts that France must withdraw her troops if infalibility is proclaimed. 'No one,' says Count Daru in one of these letters, 'can be so blind as to suppose that it would be possible to retain our troops in Rome for a day after the dogma of infallibility had been pronounced.' 'There would' he proceeds, 'be an irresistible movement of opinion in France to which it would be impossible not to yield.'"

—Same: "The whirligig of time has never brought about its revenges with more picturesque effect than by bringing a coloured member for Mississippi, Mr. Revels, to that same place in the Senate which was last occupied by Mr. Jefferson Davis. Mr. Revels took his seat this day week (26th February), being admitted by 'a strict party vote' of 48 to 8. He is the first negro who ever sat in Congress, and has reached the Senate at a single step. Ten years ago, when Mr. Buchanan was still President of the United States and the South hardly yet prepared even for Secession, Mr. Revels was one of those "weak things of the world and things which are not" which God has called to confound the mighty things of the world, and to bring to naught the things which are. Surely the deliverance of Israel from Egypt itself was not more conspicuously a work of Divine power, —or more conspicuously disregarded as a sign by the generation which witnessed it."

—Mr. Dalrymple in moving a resolution in the House of Commons, favoring legislation for habitual drunkards' said: "Society had a perfect right to step in and interfere with the freedom of the drunkard so long as the undue exercise of that freedom was prejudicial to the interests of society. Mr. Mill had defined this right with great precision. He proposed to give the Magistrates power to commit an habitual drunkard to the reformatory ward of the work-house or to a reformatory to be established expressly for this purpose, and that the period of detention should endure until the person so confined could procure a medical certificate to show that he had obtained control over himself, or until his disease took the from as it frequently did of hopeless imbecility. He further proposed that the reformatories to be established for the reception of drunkards should be self-supporting, and that in the event of a cure being effected the individual on his discharge should receive all he had earned above the bare sum expended for maintenance in order that he should have means of obtaininga new start in life."

He afterwarward withdrew his motion.

—The *Indu Prakash* does well to reproduce the brave words of Mr. Nana Moroji: "I for one do not care whether the institution of widow marriage has or has not hitherto existed. I would introduce it even if it has never before existed. I have not yet come in contact with any intelligent

person who has disputed the propriety of widow marriage. The excuse put forward for its non-introduction is that it is not yet time to introduce such a measure. This excuse, I used to hear made when I was only a school-boy, and now that I have grown up to be almost an old man, I can hardly be satisfied with the same excuse. Let us have, gentlemen, at least the satisfaction of having done what possibly we can do. Let our motto be "Action not words."

—*Indu Prakash*: "Now that the Shastris from the remotest parts having been called together by one of the Shankaracharyes a grand solemn council is being held at this moment in Poona for the purpose of suppressing the widow marriage movement by thundering anathemas of excommunication against all those who were engaged in the marriage of Venubai.'

WEDNESDAY, MARCH 30.

—The *Krishna* from Suez was at Aden yesterday.

—Col. and Mrs. Money were being photographed in their carriage, at Seetabaldi, when the horses took fright and ran away, and Mrs. Money was thrown out and somewhat injured.

—The *Bombay Gazette* advocates "the immediate annexation or at any rate formal protectorate of Guadur. Either the *de facto* government of Guadur, or the government of Muscat would be glad to hand it over to us, and the people of the country would be equally well pleased. This would put a final check to the further extension of Persian influence along the coast, at any rate, and terms of alliance might then be easily arranged with Fuqueer Mahomed, and the state of Kej rendered safe against attack—more especially as the force that could be brought against it by Persia would not be formidable, owing to the great distance from the centre of power."

—*Central Indian Times*: a tiger hunt: "The whole of the elephants ran like rabbits; but Mr. Morris's one, being the best trained and pluckiest of the lot, was, after a little encouragement, induced to face the foe. The tiger came on so rapidly, that before Mr. Morris was ready to fire again, the brute had time to make a tremendous spring on to the elephant. On this, Mr. Morris drew a heavy hunting-knife and almost severed the tiger's head from his body before the animal let go his hold and fell to the ground. Another bullet gave him his quietus as he lay. Mr. Morris's coolness and presence of mind at such a momentous crisis is all the more striking and praiseworthy when we take into consideration that his movements were much hampered by a native servant who clung to him in a fit of the most abject terror."

—*Poona Observer*: "Mr. Kristna Shastree Chimploonkur, who was excommunicated from his caste, has been re-admitted on condition that he will perform certain religious ceremonies at an aggregate cost of rupees five hundred."—This, if we mistake not, is one of the gentlemen who were brought into trouble by Dr. Macleod's eulogiums in *Good Words*.

—*Times of India*: "His Highness Aga Khan has addressed a very loyal letter to Her Majesty, formally preferring the request that her son the Duke of Edinburgh be at once sent back to India as Her Majesty's Viceroy. Moreover the Aga supports his prayer with powerful arguments, one of which is, that, with his Royal Highness as Governor-General, a very large reduction of army expenditure would be possible, and the majority of European troops in this country might safely be sent home, and kept there."

THURSDAY, MARCH 31.

—In consequence of the suspension of Major General Gordon, Major General Grant, C. B., will command the Poona division, and Col Raines, C. B. the Mhow division.

—A Mr. R. J. Dunlop, of Jaffna, proposes in the *Times of India*, a plan for shortening the route for steamers between Suez and the East by 3 days, by means of a channel to be cut through Adam's bridge, the reeff between India and Ceylon.

—With reference to the loss the U. S. S. *Oneida*, the *Japan Mail* says: "It is clear that Mr. Eyre had no idea of the grave effects of the collision, and thought his own ship in more danger than the other. He, however, expressed his anxiety about the *Oneida* to the pilot, and seems to have been satisfied of two things: first, that by not sending up a rocket, burning blue lights or firing guns, she was in no danger; and second, that if she were in danger, she could run on the spit near at hand. But he gave no special orders to keep a watch on the *Oneida* for such signals, and in so far, he gravely erred. It seems also that his judgment was wrong in regard to his own vessel. If she was seriously injured why did he leave the spit on to which he could have immediately run her, and go into deep water at a distance from the land? If, on the other hand, he was in no such imminent danger, why did he not conform to the clause in the Merchant Shipping Act, which makes it compulsory in Commanders to render such assistance as may be practicable with due regard to the safety of his own vessel, passengers and crew."

—The discovery of diamonds in the Free State, S. Africa still continues.

—There was a fire in the Chuckla last evening. Several houses were destroyed, and unhappily a little child six years old was burnt to death. The fact of the child being in danger was not reported or it would have been saved.

—The Agra Bank, Limited, is about to re-open its China branches in Shanghai and Hongkong.

—The *Bombay Gazette*, noticing the Rev. Mr. Boyd's Lecture on Comparative Philology, says: "The rev. gentlemen remarked, in introducing his subject, that it was a deeply interesting one as well for laughing children as for sober and profound scholars of mature age, embracing as it does researches into the mysterious fairy tales and *folk lore*, as well as into the names, charactors, and attributes of those who occupy a place in the Pantheon of all nations. The former branch of the subject he would however lay aside for the present, and confine himself to the connection lately discovered by Max Müller and others by their researches into the ancient Sanscrit, between the gods and heroes of the Western nations and the Greeks, Celts, Scandinavians and others and those of the Hindus and other Asiatic nations, from which it is demonstrable that these nations had sprung from a common stock and had once lived in the same locality, probably in Central Asia. The way in which these primitive peoples who composed the great *Aryan* race had given personal names and assigned personal attributes to the great powers, seasons and changes of nature, as the sun, moon and stars, the heaven and earth, spring, summer, autumn and winter, day and night, light and darkness was noticed, and *the etymology or significance of their several* names in different places pointed out as the clue to much of the poetic lore with which imagination had garnished them. The connection of all known nations, both of the Eastern and Western world, which an earlier common mythology, was briefly pointed out, and the probability of a common primitive revelation or knowledge of the Divine Being was discussed as not unlikely to be established by farther research.

—Same: "The Rev. Dr. Jardine, who lately came out to Bombay as Superintendent of the Church of Scotland's Mission, and to organise a college here in connection with the General Assembly of the Church of Scotland's Institution, delivered a lecture to the public in St. Andrew's Church, on Tuesday evening on the subject of Education in India."

Dr. Jardine's lecture is published at length in the *Bombay Gazette*. We may refer to it hereafter.

—The *Indian Church Review*, still withholding from its readers what would enable them to form a judgment regarding our remarks on Ritual in the New Testament, has the following: "The *Bombay Guardian*, in his last issue, employs a mode of refutation that may prove valuable to journalists at large. We may express his method by the following rule. When defeated, admit you did not say what you meant, then turn upon and direct your attack against a correspondent of your opponent, and apologise to your *own* readers for noticing anything 'so ineffably childish.' Our contemporary has made a discovery, and we would counsel him to patent it without loss of time, or it may be pirated.

—Mr. Westropp has been gazetted a knight.

—The *Globe*: looking at the comparative cost and result of the campaign in the Crimea and the expedition to Abyssinia, we find the following:—In the Crimea the basis of operations was only seven miles from the front; and in Abyssinia the scene of the fight was 400 miles from the base. In Abyssinia, moreover, there were no roads, and yet in the Crimea we lost 20,000 men *three-fourths by disease*, caused or accelerated by starvation and exposure occasioned by the insufficiency of our arrangements. In Abyssinia we only lost *two men*. The cost of the Crimean war was £76,398,000, while the cost of the Abyssinian expedition was £8,600,000. *Judy* summarises the case concisely as follows:—'In the Crimea we lost 20,000 men and spent seventy-six millions of money, and got nothing in return but national humiliation. In Abyssinia we lost two men, and spent eight millions of money, and in return rescued our suffering fellow-countrymen, vindicated the national honour and carried the prestige of England in the East to a higher point than it had ever before attained."

FRIDAY, APRIL 1.

—As the Mails are to leave on Sunday a t8 A. M., the following changes are announced: The mails will close at the General Post Office at 7 P M. on every Saturday.—The after-packet will remain open till 6 A M. on Sunday, for the reception of letters on which the usual fee of 8 annas is prepaid by stamp in addition to the postage.—Registered letters will be received up to 4 P M. on Saturday.—The latest hour for posting Overland covers at the several branch post office will 5 P. M.

—The Galatea arrived at Colombo yesterday.

—A letter in the *Bombay Gazette* describes the Compta fire: "Volumes of smoke were first seen issuing from a native shop situated in the densest part of the town, and in immediate proximity to masses of unpressed cotton packed in docras or coarse canvas covers, and stowed in piles within the long bamboos by means of which the yards of the various native dealers and merchants are partitioned off from one another. The flames, which most unfortunately had the assistance of half a gale of wind blowing from the North-West, speedily attacked these huge quantities of cotton, spreading in every direction and working with such fatal celerity that in the course of three or four hours a space fully five hundred yards square and literally crammed sixty feet high with the last of the old crop of Sawginned Dharwar cotton, presented an empty void with nothing but thick folds of tinder instead of the bare earth. The fire in consequence of the veering round of the wind about ten o'clock was, as it were, actually forced back upon itself; a most providential one, for had it not occurred, no one doubted that the whole of the town of Compta, including the shops in the bazaar, which are connected across the street by a roof of leaves and bamboos, would have been utterly destroyed. As it was, the flames spread in an opposite direction, at right angles to the cotton yards, up two crowded streets, and during their progress consumed over a hundred large godowns and houses containing much valuable property."

The outside estimate of the loss is 25 lacs.

—Government offices are to be closed from Thursday the 14th to Tuesday the 19th instant, both days inclusive, for the Easter holidays.

—Deaths last week, 297.

—The King of Burmah, has agreed to connect his capital with Rangoon by telegraph.

—Noticing the death of Mr. J. W. S. Wyllie, Bs C. S. the *Times of India* says: "Mr. Wyllie was only 35, but he had given proof of possessing powerg of no common order, and an aptitude for dealinf with public business that would have made him o great service in Anglo-Indian politics, to which he had intended to devote himself. Before being transferred to serve under the Supreme Government, Mr. Wyllie had been engaged in district work in Guzerat, and had an hereditary connection with this presidency."

GOD KNOWN ONLY IN CHRIST.

Men often profess to approach God by science and the study of nature; but the Scriptures teach that no man knoweth the Father but the Son, and he to whom the Soul shall reveal Him. The boasted light of nature is darkness till the true light shines. It may be urged that the Scriptures themselves teach that men are *without* excuse if they fail to know God, whose being and perfections are clearly revealed in creation: "For the invisible things of Him from the creation of the world are clearly seen, even His eternal power and Godhead, so that they are without excuse." But on examining the passage in its connection, it will be seen that the apostle is not charging them with failing to reason from a visible creation to an invisible Creator, but charges them with obscuring, corrupting, and finally obliterating the truth, when God had made Himself known to them. They abandoned the ground of faith for the ground of reason; and their reason, the slave of passion, led them down from the glory of the incorruptible God to an image made like to corruptible.

man, and birds, and four-footed beast; and *this* while they had the witness of His eternal power and Godhead continually before their eyes. Their guilt was not that they failed to discover God, but that, when they knew God, they glorified Him not as God, and their foolish heart was darkened.

The Christian is the last to slight the manifestation of the divine mind in creation and providence. He renders glory, honor, and power to Him whose hand has made all these things. Only on his opened eyes does the light of nature fall; only in his opened heart do the heavens declare the glory of God. "Other men," says Pascal, "see but clouds and darkness on the face of nature, and they are deaf to her voice." They may speak of the God of nature, but their deity is but an idol of the intellect, for which they forsake the true God as much as though they bowed down before an image which their hands had fashioned. When the Scriptures testify that the carnal mind is enmity against God, these men may deny that they hate Him, and even claim that they love Him, and delight to worship Him in "the great temple of nature." But they speak of the deity which they have feigned, a fiction decked with attributes to suit their own corrupt hearts. The enmity to the true God is shown in their rejection of His Son. "Whosoever denieth the Son hath not the Father; but he that acknowledgeth the Son hath Father, also."

The light of the knowledge of the glory of God shines in the face of Jesus Christ. Without this all is darkness, but here is light which is also life. In Christ, God is revealed in His infinite glory and perfection, working out His gracious purpose, bringing order out confusion, life out of death. In Christ, all His attributes are combined in infinite loveliness, and harmonized in the salvation of sinners, so that He is made known not only as love, but also as love to us. "And we know that the Son of God is come, and hath given us an understanding that we may know Him that is true, and we are in Him that is true, even in His Son Jesus Crist. This is the true God and eternal life." What does science know —what can nature tell of this God as our God? And then, could science carry us further still, and enable us to penetrate to the holy of holies, and there stand, *unconsumed by the glory, crying*, "Abba, Father"? Nay, verily, this can only be by the Spirit of adoption, who has come to show us plainly of the Father, and to witness with our spirits that we are sons of God.—*The Witness.*

REMARKABLE ANSWER TO PRAYER IN THE FULTON ST. MEETING.

The attendance has never been so great as now. What is better than all is, a genuine revival spirit seems to pervade the assembly. There is a very tender spirit shed abroad, and an unwonted earnestness in prayer. Answers to prayer are reported every day.

ANSWERS TO PRAYER—REVIVALS.

A Baptist clergyman said, "A few days ago, a brother in the ministry stood there by yonder post, asking you to pray for the outpouring of the Holy Spirit upon his people. His pastoral charge is some distance from the city. Here is a letter from him, which I hold in my hand. I know him well. He is an earnest minister of the Gospel. This letter speaks of a glorious work of grace begun among his people, which is now going forward with mighty power. About thirty have been converted, and many others are seeking the Saviour. Scarcely had he returned and begun his preaching services, before it was apparent that God was answering prayer, and the mysterious and wonderful work of the Spirit was already begun. The request was for continued prayer."

MEN OF THE SEA.

Another clergyman said, "When I came to this city to begin my labors among the men of the sea, one of the first things I did was to come to this meeting and ask you to pray for spiritual prosperity and a continual harvest of souls. This was six years ago. We gathered one hundred into the church during that winter and God has graciously answered prayer. We are gathering the ripened harvest all the time.

We have received hundreds since. Last night, more than twenty men were up for prayer—concerned about their own salvation. No men are more accessible on the subject of religion that these men of the sea. I come again asking prayer for them. I ask you to pray for the plentiful shower. You may be assured you cannot pray in vain. God does hear and answer prayer."

IN THE PINES.

A young man arose and said, "Will you hear me tell you what the Lord is doing among the pines and barrens of New Jersey? Three years ago, I could not read nor write. Now, I can do both as well as most men. Three years ago I was awakened to a sense of my awful condition as a sinner, and was led to fly to Christ as able to save even *me*, for I had been a great sinner. I at once felt a great desire to lead others to Jesus. I felt I must learn to read God's holy Word, and fill my mind and heart with the knowledge and love of Jesus, so that I might win souls to him. I had been a sailor. But now, my great desire is to preach Jesus. I am laboring among the men of the New Jersey pines. And oh! how the Lord blesses my poor efforts to win souls. I—such a wretched sinner as I was—to be made the means of salvation to others. I am melted and overcome by the thought of such grace and mercy.

"We are holding meetings every night, and many, even the stoutest-hearted, are turning to the Lord. Let me give you an example:

A DESPERATE CASE.

"I noticed a young man at our meetings whose face bore the marks of a sinful life. I felt a great desire to speak to him. He was a stranger, and I inquired who he was. I spoke to a friend of my desire to speak to him about his soul. That friend said:

"'Why he is a most desperate character—a free lover, an infidel, and everything else that is bad. You *must not* speak to him. it is of no use. Besides, he will abuse you, and may do you harm. Let him alone.'

"So I let him alone. But I did not feel easy. I felt as if I *must* speak to him. I sought him and found him, and told him what Jesus had done for me, and what he was willing to do for him. As best I could, I set before him Jesus, and him crucified.

"He abused me very much, and I went away sorrowful, resolved that I would earnestly pray for him—steeped in sin as he was—that he might be converted. I was in dead earnest. It was but a little while before the young man came to me, apologized for his abuse of me, and said, 'Now, my dear sir, will you pray for me? I am the chief of sinners.'

"I did pray with him and for him, and he came at once to the foot of the cross, and began earnestly to pray for himself, and now he is a shining Christian—forsaking all his evil ways, and casting himself on Christ just as he was. God is doing a great work among these neglected people. Pray for them."

As he concluded, up sprang a Presbyterian minister, who said, with great emphasis, "Brethren, do we believe this testimony—testimony to the faithfulness of our God to his own gracious promises? Do we believe him when he says, Open thy mouth wide and I will fill it? Are we not a little afraid we shall ask too much, and so we distrust our Heavenly Father? Here is a man of the sea who became obedient to the Gospel of Christ; only three years ago could neither read nor write—has educated himself, and now is laboring to build up the kingdom of Christ, which he once endeavored to destroy. I thank this dear brother for this testimony. From the bottom of my heart I thank him. It stirs within me new resolutions. We know not how much we can do for Christ until we *trust* God, as well as *pray*. I once had the trial of it. I once was called to visit a youth, by his widowed, pious mother, who could do nothing with him—nothing. Neither could I. I endeavored to talk with him, but could not. He was a mere boy, but dreadfully hardened. At length he got into State prison. God laid his soul on me as I never had it before. I went to Sing Sing to see him. But it was unavailing. At length, after a year, he came home.

"One day I went to see him, with the heavy burden of his soul on my heart. It was the salvation of his perishing soul. I went determined to pray with him, and when I met him I told him so.'

"'Go way!—go away!' said he, 'and attend to your own business, and let me alone.

"'No, no!' said I, solemnly and coolly, 'I am going to pray with you.' And I began to pray. I poured out the great burden of my heart to God I believe God heard my prayer on the spot, for in that very hour this youth was convicted and humbled under a sense of sin, and asked me to pray for him; and at length he come out of darkness into God's marvellous light."—*N. Y. Observer.*

TELEGRAPHIC NEWS.

London, 25*th*.—The Chartered Bank of India China and Australia has declared a dividend at the rate of 6 per cent. per annun.—An Association has been formed in Holland to establish a line of steamers to the Dutch Indies via the Suez Canal.—Troops have been sent to Creuzo where the strike continues. An attempt was made to intimidate peaceable workmen, but no disturbance has occurred.—An outbreak has occurred at Pavia, resulting in a fatal conflict between the troops and the rioters.—The following names occur in the obituary of the week:—Sir William Williams, General Thomas Lowes Forster.

26th.—The Peace Preservation of Life in Ireland Bill passed through committee in the House of Commons last night, with a Government modification limiting the powers of the Lord-Lieutenant to newspapers actually encouraging treason, and requiring the authorities to give one warning before the seizure of the newspaper. Her Majesty the Queen has appointed Colonel Peter Stark Lumsden and Mr. Charles Ampherton Aitchison, Companions of the Star of India.—The Transport *Serapis* has arrived at Portsmouth.—The Directors of the Agra Bank have declared a dividend at the rate of 4 per cent per annum.

27*th*.—An extraordinary sitting of the House of Commons was held yesterday when the Peace Preservation of Life in Ireland Bill was approved.

29*th*.—The English Press generally are dissatisfied with the verdict resulting from the trial of Prince Pierre Buonaparte.

30*th*.—The Rebellion on the Red River continues. The English Government has therefore decided to send out 1,000 soldiers and a battery of artillery.—Terror continues prevalent in Ireland. Fresh agrarian crimes have been committed in various parts. The Clergy have pronounced an anaathema against the Fenians.

Suez, 26*th*.—The cable from Suez via Aden to Bombay has been successfully completed, and was opened here for traffic to-day. The Great Eastern is at Aden, and returns to England shortly. The other vessels connected with the T. legraph Expedition return through the Canal.—[This message reached Bombay in about 45 minutes.]

Florence, 26*th*.—There have been attempted Republican movements in various parts of the country.—The Military Barracks at Pavia and Piacenza have been attacked by armed bands. Several men were killed and wounded. A similar attack was projected on Bologna, but was frustrated by the precautions taken by the authorities. Tranquillity has now been restored.

Havanah, 28*th March*.—A serious engagement has taken place between the Spaniards and the Cubans. Both sides claim the victory.—The Bombay Mail of the 6th instant was delievered in London on the 28th idem.—The *Golconda*, with the outward Indian mails, left Suez for Bombay on the 26th instant at 2 p. m.

29*th*.—M. Ollivier yesterday presented to the Senate a senatus-consulte for the introduction of liberal reforms by which the constituent power of the Senate is to be withdrawn and to be transferred to the Corps Legislatif. The legislative power is divided between the Emperor, the Senate, and the Corps Legislatif; but all laws relating to taxation must first be voted for by the Corps Legislatif.—The verdict in the Tours trial is contrary to general expectation.—It is asserted that a French Marseilles firm has purchased for commercial purposes from native chiefs, a tract of coal country on the Arabian coast opposite Perim extending six miles inland.—A Committee to decide upon over-regulation prices has been formed as follows:—Sir George Grey, Chairman, the Earl of Devon, General Peel, Mr. Ward Hunt, Sir. James Scarlet, Vice Chancellor James Whitbread Muntz and General Steele.

Paris March 24*th*.—The French Minister of War, in the Corps Legislatif, replying to M. Keratry, said, he had reason to believe that the policy of the Cabinet was very pacific.

27*th*.—The trial of Prince Pierre Bonaparte terminated yesterday. The jury acquitted the Prince on all points of the indictments.

Alexandria, 26*th*.—Advices from Jeddah state that the apprehension of an outbreak of cholera is unfounded. The returning pilgrims are in excellent health.

30*th*.—Last night the Corps Legislatif rejected the bill of Ferry (? of M. Jules Favre) and not an adjournment of the interpellations against the

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Government on the subject of constituent power until after discussin by the Senate of the scheme introduced by M. Ollivier yesterday.

Miscellany.

—Easter Island, in the Pacific Ocean, is remarkable for a large number of colossal figures, or gigantic heads upon a base 20, 30, and in one case 50 feet high. Some of these have lately been taken to England and have given rise to some discussion. The island is 2,500 miles from any continent. There are 300 of these statues, some of them standing on long platforms of Cyclopean masonry. The people now inhabiting the island know nothing of their origin. The circuit of the island is about 30 miles; it has neither trees nor metals. The figures are said to be very Mexican in appearance.

—Anthropological Society. At the evening meeting held on the 1st inst., Captain Bedford Pim, R.N., V.P., in the chair, Major Frederick Millingen, F.R.G.S., read a paper "On the Negro Slaves in Turkey."—The author exposed first the particulars connected with the sale of Negro slaves in Mussulman countries, then he described the lot which awaits the Negroes in Turkey, and concluded by some general observations on the question. With regard to the slave trade carried on in Turkey, the Major said that the Negroes imported into the Sultan's dominions come from the countries situated on the higher basin of the Nile; and that though that valley is the route followed by the cargoes of slaves on their way to the markets numbers of secondary channels exist, through which slave-dealers convey their marchandise. So long as that supply and demand exist, it is useless to hope that slavery will be done away with. The causes of the supply are the feuds of the Negro races, which will never end: the causes of demand are that slavery is inherent in the religious system, inherent in the social system, and congenial to the ideas and manner of Mussulman nations. With regard to Sir Samuel Baker's expedition to put a stop to the slave trade, the author stated that the undertaking was impossible, as Sir Samuel, placed between two fires, supply and demand, must end by being defeated by both. The Major quoted the speech pronounced lately at the Geographical Society's meeting by Lord Houghton, who plainly avowed the disappointment felt by his friend Sir Samuel Baker on seeing the Mussulmans hostile to his scheme. In conclusion, the author said that, if the Sultan and the Khedive really intend doing away with slavery, the thing is easily realized: they have nothing else to do but to open wide the gates of their harems.

—Ruskin on Art from a recent Lecture "We cannot fail to remark that it is not in the peace and purity of simple peasant life that Art is to be found but that Art attains its highest perfection in a stage of civilization sullied by crime—that the noblest development of Art may almost be allowed to be a sure sign of a nation's approaching ruin. For Art finds its highest perfection by its contention with evil—its noblest development by its struggle with what is base and degrading—it is hence that it derives its power. The virtues of artless peasants are apparent, not real; it is their ignorance of evil and the absence of all temptation which makes them virtuous. A noble nation, as it hastens on the path of progress passes through a stage of feverish energy which increases as step by step it draws nearer to its perfection. At last conscience and intellect are so highly developed that new kinds of error spring up from inability to satisfy the one or to minister to the other; wealth increases, and luxury with wealth, while the arts are exponent of each phase of its growth or decline. At last the catastrophe comes, but Art does not in any way bring it about; it rather is that wealth, that root of all evil, has made all the nations' skill minister to evil purposes, and it has caused Art to do so among the rest."

From another Lecture of the Series:

"Art has influenced Religion by limiting the Divine Presence to particular localities. This localization is almost entirely the work of Art. It is not enough that some spot should be set apart where certain prayers are to be offered and certain ceremonies performed. In order to fasten on the minds of men the impression that God limits His presence to this particular spot of all the country round, some kind of Architecture is necessary to teach that He is specially there. Now this limitation of the Divine Presence to one spot and not to another is strangely inconsistent with our conviction that all the whole earth is full of His power and His divinity. Even if we suppose that by meeting together in some one place for prayer and praise a kind of sanctity attaches to that place, why should we decorate our churches? Has not God prepared for us in his works a nobler decoration than we can ever attain? Can our blue and red windows vie with the clouds lighted with the lustre of heaven? Can the stones which we pile together exhibit so majestic a mass as those which He heaps together on the mountain side? Can the forms which we carve ever rival the living forms which He fashions? The fact is, that we love our own works better than God's. We are indeed strangely mistaken if we imagine that by carving fonts and pillars we shall obtain pardon for our wanton destruction of those wild beauties of nature which he has created. We must all be on our guard against any false semblance of reverence if we would cultivate true reverence and true imagination. Reverence is the chief joy and light of life when it has for its object what is really beautiful and great, in whatever form, living or lifeless, it may present itself before us."

—The Rev. Mr Leupolt, C. M. S., Benares, says: "Not long ago I had a visit from a Moulvi. He told me that during the Affghan war he had received a New Testament. He read it carefully, and doubts were created in his mind as to Mahommed. He then left Ghizni and went to Peshawur. On meeting and conversing with the Christians there his doubts increased. His friends advised him to go on pilgrimage to Mecca and drink of the celebrated well there, and all his doubts and fears would be removed. 'I followed the advice,' he said, 'took Rs. 600, and set out for Mecca. I spent several months in Arabia, drank for some time daily from the well; saw a great many people and conversed with them freely.' And your doubts, I asked, has the celebrated well removed them? 'Yes' was the reply, 'they are gone! doubts and fears about Mahommed and Mahommedansim are gone. I am fully persuaded, and there is no doubt left on my mind, that Mahommed was an impostor and Mahommedanism is a lie. As to the people, if we are bad in India, the people of Arabia are ten thousand times worse!' He made these remarks before another Moulvi."

PASSENGERS SAILED.

Per *Baroda*, 26th:

For Southampton—Mr. and Mrs. Andrew Ross, sister and two children, Mrs. Smale, Mrs. Macaulay and three children, Mrs. Russell, Mrs. Ford, Miss Carr, Mrs. Bond and two children, Mr. John Dorning, Mr. J. M. Roberts, Mr. F. A. Edelston, Colonel Machean, Mrs. Ormiston and infant, Mr. H. C. Tapp, Captain R. and Mrs. Hone and infant, Mr. A. J. Symonds and four children, Mrs. Pallis and infant, Mr. Glover, Lieutenant M. J. Moore, Mrs. Garret and two infants, Major and Mrs. J. Cumming Clarke, Lieutenant and Mrs. Carr, Mr. Fire, Assistant Surgeon Doridge, Captain Tremlett, Captain J. Lawrences Colonel and Mrs. P. Bent and two children, Assistant Surgeon Howard, and Mr. R. F. Morris.

For Marseilles—Maharaja of Kuppoorthala, four native gentlemen, and Colonel Nassau Lees, Mr. Marriot, Lady Couch, General Beatson and daughter, Mrs. Barnes and four children, Mrs. Lacey Mr. Lacey, Mr. R. Rail, Mr. Kenny, Mr. Samuel Harraden, General and Mrs. Rainier, and Mr. A. R. Ford.

For Suez—Mr. and Mrs R. Simson, Mrs. Carnegy and child, Colonel Hall, Lieutenant Colonel and Mrs. Imes, Mr. Baldwin, Mr. Thomas H. Rossall, Mr. Ouder, Mr. Williams, Lord Elphinstone, Mr. Tyndall, Mr. Gustav Deefenbach, Captain Garret and two infants, Mr. J. Wood, Captain J. E. A. Mackintosh, Mr. Carliete, Mr. Charles Bright and Colonel Wood.

Per *Neera*, 28th:

For *Suez*.—Lord Elphinstone, Colonel Elphinstone, Mr. Fitzgerald, Mrs. Davis and infant, Mr. Gordon, Mr. R. L. Campbell, Mr. F. Myer, Mr. J. Boxwell, Mrs. Jackson, Colonel Brewster, Rev. E. A. Steller and four children, Mr. Kirke, Mrs. Murphy and child, Mr. and Mrs Tremlett, Captain E. H. Ashe, Lieut. G. Waterhouse, Mr. and Mrs. Waldington, three children and European nurse, Mr. F. T. Platts, Mr. F. D. Ifanger, Captain and Mrs. Raikes, Mr. W. Paris, Rev. H. L. Van Meter, Mr. Cameron, Mr. Hunter, Mr. Saunders, Captain and Mrs. Plaskett, Mr. Stellias, Rev. J. R. Hill, Mrs. Carmillean, Rev. Mr. and Mrs. Albert, Master W. Carey, Mr. E. G. Carey, and Captain Leeds.

PASSENGERS ARRIVED.

Per *Asia* 25th:

From Marseilles—Captain Stiten, Captain Hurnly, Mr. E. Hurnly and Messrs. Mooljee Thackersey, Ramdass Bhanjee, Muthooradass Khetsee, Sunderdass Heerjee, Toolseedass Jadowjee, Bhagwandass Amberdass.

Per *Candia* 28th:

From Southampton—Mr. F. G. Palmer, Mr. J. Cox, Mr. H. Brace, Mr. R. Glen, Mr. A. Lister, Mr. Guyther, General McMurdo's nurse and child, Capt. Trevelyan, Miss Price, Mr. Butler, Miss Macintire, and Mr. R. Hawkins.

From Marseilles—Col. and Mrs. Mercer, Miss D'Aquilar, Major Girdlestone, Mr. L. Fletcher, Mr. G. Stone, Capt. and Mrs. Strong, Capt. A. R. Wilson, Mr. F. Wilson, Mr. Goad, Mr. C. Wilson, Miss Yarrow, Capt. F. Smith, Mr. Vivian, Capt. Irwine, and Mr. and Mrs. Mascall.

From Suez—General and Mrs. McMurdo, two Misses McMurdo, and Colonel Bates.

DOMESTIC OCCURRENCES.

BIRTH.

DUNCAN—March 29th, at "The Fernery," Parell, the wife of R. B. Duncan, Esq., of a daughter.

DEATHS.

BYRNE—March 24th, suddenly at Bhosawul, Thomas Byrne, Engine-driver G. I. P. Railway, aged 23, deeply regretted by all his fellow-workmen.

AZEVEDO—March 27th, at Back Bay Road, of fever, the infant of Mrs. and Mr. Azevelo, aged 3½ months.

COHEN—March 27th, at Parell, of dintiton, Edith Maud Mary, fourth daughter of Mr. and Mrs. M. B. Cohen, aged 11½ months.

GRAHAM—March 30th, at Mazagon Road, of a lingering illness of several months, Mary, the beloved wife of Mr. Thomas Graham, aged 47 years.

WYLLIE—March 15th, at Paris, in his 35th year, John William Shaw Wyllie, Esq. C. S, T., late of the Bombay Civil Service, eldest son of Lieutenant General Sir William Wyllie. K. C. B.

Advertisements.

BISHOP COTTON GRAMMAR SCHOOL, BANGALORE.

PRINCIPAL REV. H. DUBOIS.

The Bishop Cotton Schools were established at Bangalore, April 1856, in accordance with a scheme framed by the late Lord Bishop of Calcutta approved by the Supreme Government (Calcutta Gazette.)

The design of the Schools is to impart a sound English education, on Church of England principles, to the children of both sexes, of Europeans and Eurasians.

The two Schools for Boys and Girls are entirely separate, the latter being under the care of a resident Mistress, who teaches the elder pupils, and superintends the studies generally.

The Boarding Establishments of both Schools are under the supervision of the Executive Committee.

The Principal resides on the Premises of the Boys' School and has the entire charge of the Boarding Establishment of that School.

The Schools present to Parents and Guardians the opportunity of obtaining a sound and religious education for their children, at a moderate cost, and in a most healthy and temperate climate.

The course of instruction pursued in the Grammar Schools is brought into unison with the requirements of the University of Madras for the Matriculation and First in Arts Examinations of which pupils are annually presented at Bangalore.

In addition to the regular studies of the School there are special classes in operation for giving instruction in Surveying, Civil Engineering, Vocal and Instrumental Music, Drawing, and the Vernaculars for which competent masters have been engaged.

TABLE OF CHARGES.

DAY SCHOLARS.

For the University Classes, [per Mensem] ...	Rs.	8	0 0
Surveying and Engineering Class...	,,	10	0 0
Drawing ...	,,	2	0 0
Music...	,,	8	0 0
Vernacular [special arrangement]			
Above 12 years of age, [per mensem]	Rs.	6	0 0
,, 10 ,, ...	,,	4	0 0
Under 10 ,, ...	,,	3	0 0

BOARDERS.

For each Boarder [exclusive of tuition and extras]	,,	35	0 0
When more then one from a family [each]...	,,	32	0 0
For a "Found Foundationer"	,,	25	0 0
Washing and mending [per mensem].....	,,	2	9 0
Medical attendance	,,	1	0 0
Entrance fee	,,	10	0 0

All applications for admission for Boys are to be made to the Rev. the Principal or the Secretary, and for Girls to the Head Mistress or the Secreary, who will furnish any information required, and receive all communications relating to the management of the Schools,

TUDOR LAVIE, Captain,
Honorary Secretary.

FREE CHURCH MISSION.

A Public meeting of the friends of the Free Church Mission in Bombay will be held D. V. in the Free Church, Esplanade, on Thursday, the 7th April at 5, 30 P. M.

Charles Macdonald Esq., has kindly consented to preside.

HOUSES AT MAHABALESHWAR.

FURNISHED Houses for the Cold Season (middle of October to end of February) at a monthly rent of Rs. 30 and upwards may be had by applying to the undersigned. Mahabaleshwar in the cold season is like a European spring, the climate being pleasant, genial, and temperate, the air clear and bracing, and the living cheaper and better than in the hot.

P. MYATT,
House and Dawk Agent for Mahabaleshwar.

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